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lodies allemandes ou le πολυφλοσβοῖο Θαλάσση; de l'Iliade.

Pour nous résumer nous croyons qu'un de ses critiques s'est trouvé bien près de la vérité quand il a défini les *Rougon-Macquart* "une épopée pessimiste de l'animalité humaine."<sup>4</sup>

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## THE DIALECT OF THE RIES.

### I. GEOGRAPHY AND ETHNOGRAPHY.

THE Ries is a district situated in the south-western part of Germany a few miles north of the Danube, the greater part belonging to the kingdom of Bavaria, the north-western part to the kingdom of Württemberg. It is a concave plain about fifty to sixty miles in circumference, including the towns: Oettingen, Wemding, Harburg on the one side (northeast and southeast), and Deggingen, Kirchheim, Marktöffingen on the other side (southwest and northwest).<sup>1</sup>

The Ries with its surrounding hills forms a beautiful landscape. The plain stretches out before us like the surface of a lake, bounded on the west, near the city of Bopfingen in Württemberg, by the so-called 'Haertsfeld,' a tableland covered by a forest, on the north-

#### 4 ŒUVRES DE ZOLA.

##### LES ROUGON-MACQUART,

##### HISTOIRE NATURELLE ET SOCIALE D'UNE FAMILLE SOUS LE SECOND EMPIRE;

La Fortune des Rougon, La Curée, Le Ventre de Paris, La Conquête de Plassans, La Faute de l'Abbé Mouret, Son Excellence Eugène Rougon, L'Assommoir, Une Page d'Amour, Nana, Pot-Bouille, Au Bonheur des Dames, La Joie de Vivre, Germinal, L'Œuvre, La Terre, Le Rêve, La Bête Humaine, L'Argent, La Débâcle, Le Docteur Pascal.

##### ROMANS ET NOUVELLES.

Thérèse Raquin, Madeleine Féral, La Confession de Claude, Contes à Ninon, Nouveaux Contes à Ninon, Le Capitaine Burle, Nals Micoulin, Les Mystères de Marseille.

##### ŒUVRES CRITIQUES.

Mes Haines, Le Roman Expérimental, Les Romanciers Naturalistes, Le Naturalisme au Théâtre, Nos Auteurs Dramatiques, Documents Littéraires, Une Campagne, 1880-1881.

##### THÉÂTRE.

Thérèse Raquin.—Les Héritiers Rabourdin.—Le Bouton de Rose. Lourdes, (en préparation), Rome, Paris.

<sup>1</sup> Cf. Monninger, *Das Ries*, p. 1 ff.

ern end of which stands the hills Ip(frequently called the 'Nipf'), Flochberg with the ruins of an old castle on its summit, Blasienberg and Hohenbaldern, like sentinels guarding the Swabian Jura. The Southern boundary is a range of hills including the Rauhe Wanne (near Bollstadt) which is the highest, and those of Bock, Huehnerberg and Rollenberg near Harburg. On the east rises the Hahnenkamm which is the most Western line of the Frankish Jura. On the north is the Hesselberg, like a landmark between the Frankish plains and Swabia.

The Ries is intersected by two ranges of hills. The Western series runs like a tongue of land from the 'Albuch' and 'Schoenefeld' as far as the river Eger. Its several heights are called Adlersberg, Stofelsberg and Henkelberg (Marienhöhe). The Eastern range consists of the elevations Spitzberg, Schlossberg of Alerheim and Wennenberg between the rivers Eger and Woernitz. The greater river, which runs through the Ries is the Woernitz, already mentioned. In the ninth century it was called Warinza, in the eleventh Werinze, in the year 1262 Wernze.<sup>2</sup> The other is the Eger, less important as to its size, as it is only a tributary of the Woernitz, but more important as to its name which occurs already in documents as early as 760. According to Eccard,<sup>3</sup> in the year 760, king Pipin granted to the cloister Fulda a "villa, quæ dicitur Thininga (which is doubtless the village Deiningen near Nördlingen) sitam in pago Rezi super fluvio qui vocatur Agira (Eger)."

The origin of the name Ries according to Professor Mayer (see *Ortsnamen im Ries*, p. 10) is uncertain. He asserts, as the result of his investigations, that the oldest forms of this name are:

"Rezi anno 742, Riezha 8th century, *Rehts* 866, pagus *Retiensis* 898, pagus *Riezzin* in 1007, *Rhecia* 1016, pagus *Rieze* 1030, *Riez* 1188, *Retia* 1248, *Rieshâlde*—the range of hills on the Southern boundary of the Ries—1258, *Recia* and *Riess* 1429."

In my opinion these forms compel us to correct the name *Ries* with the old Roman pro-

<sup>2</sup> Cf. Mayer, *Ortsnamen im Ries*, p. 19.

<sup>3</sup> Cf. Schmeller, *Bayr. Wb.* ii, F. or i, 570, p. 149.

vince *Rætia* (Rhætia).<sup>4</sup> We have no reason to doubt that the name *Ries* is derived from the Roman *Rætia*, that province in which was situated the famous colony Augusta Vindelicorum, the present city of Augsburg, which in the sixteenth century still belonged to the *Ries*.<sup>5</sup>

The capital of the present *Ries* is Nördlingen. A document of 898 (codex diplom. Ratisb.) mentions the "curtis Nordilinga in pago Retiensi constitutam."<sup>6</sup>

Already in the times of the Romans a network of roads covered the *Ries*. The present roads, it is said, are built on the old ones. One of the most important was the highway, which coming from Aalen (ancient Aquileja), enters the *Ries* near Bopfingen, the converging point of five Roman streets. Then, after leaving the *Ries*, it turns eastward to Itzing (Iciniacus) passing the towns of Maihingen (Septemiaci), Oettingen (Losodica), and the Markhof (Medianus) between Harburg and Wemding. The *limes*, which is the Roman boundary line and to which many towers and castles were adjoined, is near the *Ries* and is at present being uncovered by archæologists. Interesting fortified camps (*castella*) have been discovered in the neighborhood of the district (near Wassertruedingen, Weissenburg a. S.). From all this we may conclude with certainty, that *Rhætia* and *Ries* are identical; *Rhætia* > *Ries* = *Græcus* > *Grieche*.

When Prof. Mayer (p. 11) remarks, that the name *Rætia* is generally believed to come from the celtic root *rait* which means 'a mountainous country,' a meaning which he thinks is incompatible with the fact that the present *Ries* is a plain, we cannot but remind him of his own statement, that the territory of the old *Rhætia* was an immense one, extending "vom Kanal und dem atlantischen Ozean bis an das Nilthal." It is, however, not necessary to say how far the boundary of ancient *Rætia* extended. To investigate this is not the purpose of the present article. The *Ries* of today cer-

4 Cf. the chapter on the *Ræti*, *Vindelici*, in Zeus, *Die Deutschen und die Nachbarstämme*, München, 1837, pp. 229 ff. and L. Steub, *Ueber die Urbewohner Rætiens und ihren Zusammenhang mit den Etruskern*, München, 1843, pp. 2 and 20 ff.

5 Cf. Schmeller, *Bayr. Wb.*, ii, p. 149.

6 Cf. Schmeller, *ibid.*, p. 149.

tainly belonged to the ancient province of *Rætia*, but the fact that it is a plain and covers such a small territory could have had no bearing on the meaning of the name *Rætia*, especially if ancient *Rætia* contained many mountains and plains. There is, therefore, no inconsistency in deriving the word *Ries* from *rait*.

To look, as Mayer does, for a German origin of the word *Ries* in O. H. G. *hriot*, M. H. G. *riet*, meaning 'reed,' 'marshy ground,' is more than useless. Perhaps the *Ries* was at one time a lake or a swamp, but this must have been many centuries before the O. H. G. *hriot* originated. Moreover the change from *riot*, *riet* to *Ries* would be a philological enigma; if a change from *t* to *s* took place, it had to take place in the O. H. G. period.

The 'Riesgau' was governed by courts in the name of the king. The noblemen who lived within the *Ries* were subject to the same government. From this the old 'Gau' developed gradually the hereditary counties. This estate of the *Ries* was divided up among the courts of Oettingen—who resided in Oettingen, Wallerstein, and Harburg—the Reichstaedte Nördlingen and Bopfingen, the Deutsche Orden, the Augsburger Hochstift, several rich cloisters, and some famous noble families, among which the family of Huernheim ranks first.

By the establishment of the Rhenish Confederation on July 12, 1806, the county of Oettingen (Oettingen-Spielberg and Oettingen-Wallerstein) was made a *Fuerstentum* ('principality') and came under the supremacy of the crown of Bavaria. As already mentioned only a small part of the Northern and Western *Ries* belongs to Württemberg.<sup>8</sup>

The population numbers about 30,000, Protestants, Catholics and a few hundred Jews. The number of villages, small cities and towns is said to be about ninety,<sup>9</sup> not including the innumerable Höfe and Weiler ('hamlets'). The most of the *Rieser*, as the inhabitants of this district are called, are peasants, showing a remarkable conservatism in every respect and not least in their dialect.

7 Cf. Schade, *Althochdeutsches Wörterbuch*, p. 424.

8 Cf. Monninger, *Das Ries*, p. 5, and Separatabdruck aus T. Ruß, *Bayrische Heimatskunde* i, p. 10.

9 Cf. G. Jakob, pp. 4 ff.

## II. LITERATURE OF THE DIALECT OF THE RIES.

The publications in the dialect of the Ries are rather numerous considering the size of the district. The following is a list of them:

1. Schmeller's *Die Mundarten Bayerns* (München, 1821; pp. 544, ff.) contains the following pieces:
  - a. Brief eines Rieser Bauern an seinen Schwager.
  - b. Das zerstörte Luftschloss.
  - c. Der Kranke und der Arzt.
  - d. Stückle oder Schelmeliedle.
  - e. Kinderliedchen.
 Of (e) there is also a reprint in Schmeller's *Bayr. Wb.*, p. 624, with a few notes.
2. *Ende gut, alles gut*, by Melchior Meyr, the only one of his *Erzählungen aus dem Ries* (Leipzig, Brockhaus: 1856. 4th edition, 1894) written in the dialect. Melchior Meyr was born June 28, 1810, in the village of Ehringen near Nördlingen, studied philosophy at Munich and Heidelberg, went to Berlin 1840, where he lived as a journalist until 1852. He cultivated a close acquaintanceship with Friedrich Rückert. In 1852 he went to Munich, where he died April 22, 1871.<sup>10</sup> A few years after his death the city of Nördlingen erected to his memory a monument before the Reinlinger Thor.
3. *Gedichte in Rieser Mundart* by Johannes Kähn. With a criticism by Melchior Meyr. 3d ed. Nördlingen, 1894.
4. *Rieser Gwächs*. Ein Abschiedsgruss an das Ries by Michael Karl Wild. Nördlingen, 1880.
5. *Allerloi*; *Gedichte in Rieser Mundart* by G. Jakob. Nördlingen, 1893. G. Jakob is still living in Nördlingen, and publishes from time to time poems in this dialect.

By comparing these publications with one another it is difficult for a non-Rieser to gain a correct idea of the dialect, as the spelling adopted is, of course, not always accurately

<sup>10</sup> Cf. von Bothmer und Moriz Carriere, Leipzig, 1874. *Aus seinem Nachlasse und aus der Erinnerung herausgegeben*.

phonetic. All the authors come from the vicinity of the city of Nördlingen.

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### NOTE TO RACINE'S "IPHIGÉNIE,"

*Act I, sc. 1, v. 91.*

THERE is a passage in Racine's "Iphigénie" that commentators generally have failed to explain except as a slip on the part of the author. The entire passage reads:—

Je me rendis, Arcas; et vaincu par Ulysse,  
De ma fille, en pleurant, j'ordonnai le supplice.  
Mais des bras d'un mère il fallait l'arracher.  
Quel funeste artifice il me fallut chercher.  
D'Achille, qui l'aimait, j'empruntai le langage.  
J'écrivis en Argos, pour hâter ce voyage,  
Que ce guerrier, pressé de partir avec nous,  
Voulait revoir ma fille, et partir son époux.

The difficulty arises in the interpretation of the third line of this passage:

*Mais des bras d'une mère il fallait l'arracher.*

This verse passes unnoticed in Mesnard's edition of Racine's works in the series of "Les Grands Ecrivains de la France." Lanson, however, in his separate edition of the play, says:

Racine suit ici Euripide, qui montre Agamemnon surpris de l'arrivée de Clytemnestre. Mais, par une légère inadvertance, il oubliera que Agamemnon n'attend que sa fille, et il lui fera dire au vers 129:

Prends cette lettre, cours au-devant de la reine.

Lanson would seem himself to be at fault in supposing that Agamemnon awaits his daughter only, for in verse 149 the mother is mentioned again:

Pour renvoyer la fille et la mère offensée.

These allusions to the mother's coming, occurring within twenty lines of each other, show conclusively, on the contrary, that Racine does not follow Euripides in this matter, but expects Iphigenia to come to Aulis duly accompanied by Clytemnestra. Yet Lanson is absolutely right when he goes on to remark:

Et l'artifice qu'il a prêté à Agamemnon n'était que pour faire venir Iphigénie au camp, et non pour la séparer de sa mère.

Bernardin, also, calls attention to the verse as containing a "strange inadvertence" al-